Grad. R. R. 4

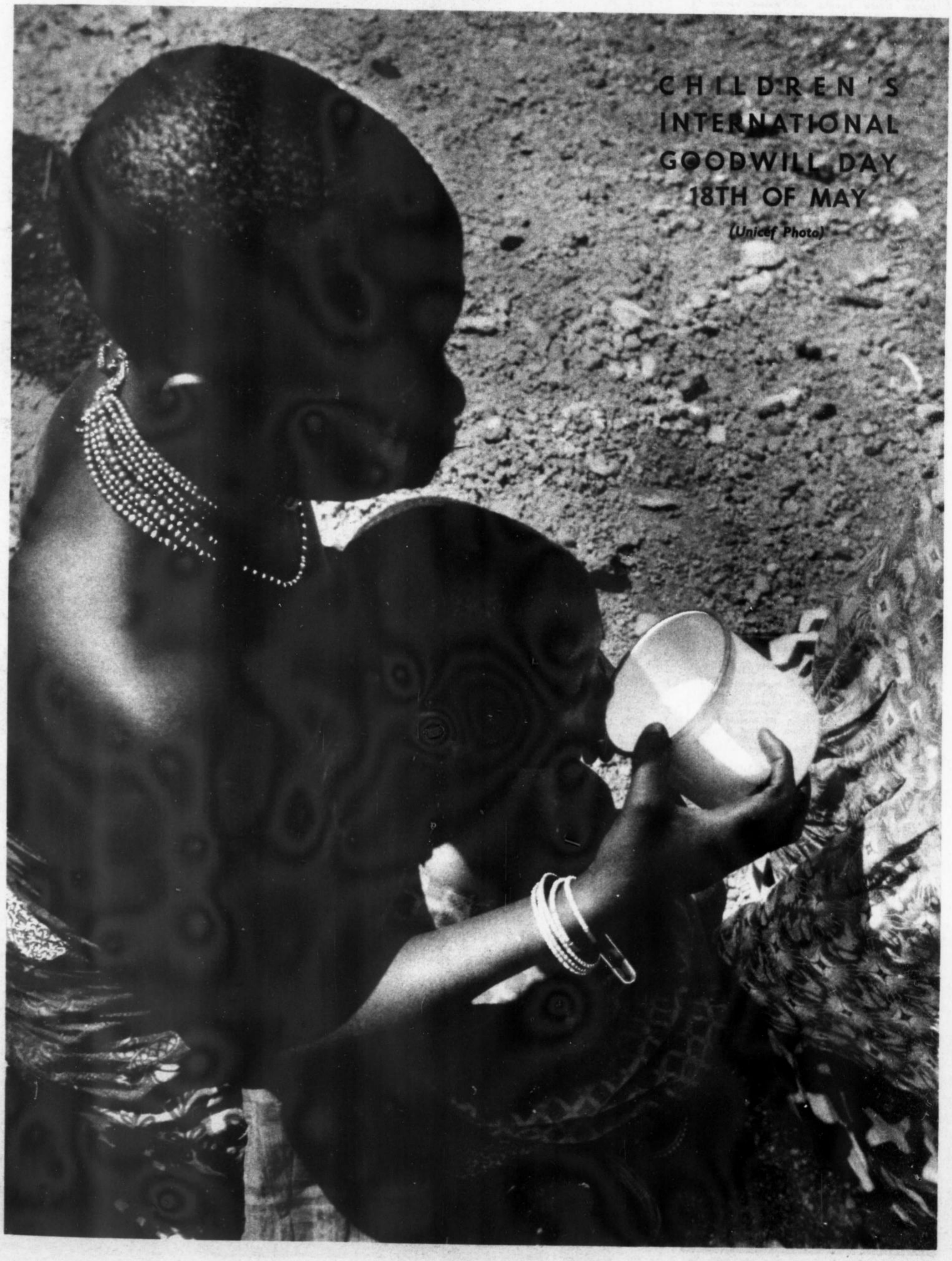
Courier

PUBLICATION OF THE UNITED NATIONS EDUCATIONAL, SCIENTIFIC AND CULTURAL ORGANIZATION

UNESCO

Price : 20 cents (U.S.). 1 shilling (U.K.) or 50 Fr. (FRANCE).

VOLUME VI. — N° 5. — MAY 1953



CHILDREN'S INTERNATIONAL GOODWILL DAY 18TH OF MAY

(Unicef Photo)

Courier

EDITORIAL OFFICES:
UNESCO, 19, Ave. Kléber, PARIS-16

★

Editor-In-Chief: S. M. KOFFLER

EDITORS { **English edition: R. S. FENTON**
French edition: A. LEVENTIS
Spanish edition: J. DE BENITO

★

Signed articles express the opinions of the authors and do not necessarily represent the opinions of Unesco or the editors of the COURIER.

★

mp. GEORGES LANG, 11, rue Curial, Paris

MC. 53 I 71 A.

SUBSCRIPTIONS

Yearly subscription: $2; 10s 6d; 500 French francs. Sales agents are listed below. Where none is listed, write to Unesco, Paris.

Argentina: Editorial Sudamericana, S.A., Alsina 500, Buenos Aires.
Associated States of Cambodia, Laos and Viet-Nam : Librairie Nouvelle A. Portail, B.P. 283, Saigon.
Australia: Oxford University Press, 346, Little Collins Street, Melbourne.
Austria: Wilhelm Frick Verlag, 27 Graben, Vienna 1.
Belgium: Librairie Encyclopédique, 7, rue du Luxembourg, Brussels IV.
Bolivia: Libreria Selecciones, Av. 16 de Julio 216, Casilla 972, La Paz.
Brazil: Livraria Agir Editora, Rua Mexico 98-B, Caixa postal 3291, Rio de Janeiro.
Canada: English speaking: University of Toronto Press, Toronto. French speaking: Centre de publications internationales, 4234, rue de la Roche, Montréal 34.
Ceylon: Lake House Bookshop, The Associated Newspapers of Ceylon, Ltd., Colombo I.
Chile: Libreria Lope de Vega, Moneda 924, Santiago de Chile.
Colombia: Emilio Royo Martin, Carrera 9a, 1791, Bogota.
Costa Rica: Trejos Hermanos, Apartado 1313 San José.
Cuba: Unesco, Centro Regional en el Hemisferio Occidental, Calle 5, Nº 306, Vedado, Havanal
Czechoslovakia: Orbis, Narodni 37, Prague .
Cyprus: Tachydromos, P.O.B. 473, Nicosia.
Denmark: Einar Munksgaard Ltd., 6 Norregade, Copenhagen, K.
Ecuador: Casa de la Cultura Ecuatoriana, av. 6 de diciembre, Casilla 67, Quito.
Egypt: La Renaissance d'Egypte, 9, Adly Pasha st., Cairo.
Finland: Akateeminen Kirjakauppa, 2 Keskus-katu, Helsinki.
Formosa: The World Book Company Ltd., 99, Chung King South Rd., Section 1, Taipeh.
France : Sales Division, Unesco, 19, Avenue Kléber, Paris 16e.
Germany: Unesco Vertrieb für Deutschland, R. Oldenbourg München.
Greece: Eleftheroudakis, Librairie Internationale, Athens.
Haiti: Librairie "A la Caravelle", 36, rue Roux, Port-au-Prince.
Hungary: Kultura, P.O.B. 149, Budapest 62.
India, Orient Longmans Ltd, Bombay, Calcutta, Madras : *sub-depots* : Oxford Book & Stationery Co., Scindia House, New Delhi. Rajkamal Publications Ltd, Himalaya House, Bombay 7.
Indonesia: G.C.T. van Dorp & Co. NV., Djalan Nusantara, 22, Djakarta.
Iraq: McKenzie's Bookshop, Baghdad.
Israel: Blumstein's Bookstores Ltd., 35, Allenby Road, Tel Aviv.
Italy: G.C. Sansoni, via Gino Caponi 26, casella postale 552, Florence.
Jamaica : Sangster's Book Room, 99, Harbour Str. Kingston.
Japan: Maruzen Co, Inc., 6 Tori-Nichome, Nihonbashi, Tokyo.
Jordan: J.I. Bahous and Co., Dar-ul-Kutub, Salt Road, Amman.
Lebanon: Librairie Universelle, Avenue des Français, Beirut.
Luxembourg: Librairie Paul Bruck, 50, Grand-Rue.
Malayan Federation and Singapore: Peter Chong and Co., P.O. Box 135, Singapore.
Malta: Sapienza's Library, 26, Kingsway, Valetta.
Mexico: Difusora de las Publicaciones de la Unesco 127, avenida Ejido esc. 402 Mexico D.F.
Netherlands: N. V. Martinus Nijhoff, Lange Voorhout 9, The Hague.
New Zealand: South's Book Depot, 8 Willis Street, Wellington.
Nigeria: C.M.S. Bookshop, P.O. Box 174, Lagos.
Norway: A/S Bokhjornet, Stortingsplass 7, Oslo.
Pakistan: Ferozsons Ltd., Karachi, Lahore, Peshawar.
Panama: Agencia International de Publicaciones, Apartado 2052, Panama.
Peru: Libreria Internacional del Peru, S.A., Giron de la Union, Lima.
Philippines: Philippine Education Co., Inc., 1104 Castillejos, Quiapo, Manila.
Portugal: Publicacões Europa-America, Ltda, 4 Rua da Barroca, Lisbon.
Puerto Rico: Pan American Book Co., San Juan, 12.
Spain: Aguilar S.A. de Ediciones, Juan Bravo 38, Madrid.
Surinam: Radhakishun & Co., Ltd., Watermolenstraat, 36, Paramaribo.
Sweden: AB. C.E. Fritzes Kungl. Hovbokhandel, Fredsgatan 2, Stockholm 16.
Switzerland: French-Speaking; Librairie de l'Université, 22-24, rue de Romont, Fribourg. Germain-Speaking; Europa Verlag, 5 Rämistrasse, Zürich.
Syria: Librairie Universelle, Damascus.
Tangier: Centre International, 54, rue du Statut.
Thailand: Suksapan Panit, Arkarn 9, Raj-Damnern Avenue, Bangkok.
Tunisia : Agence Aghlebite, 20, Grand-Rue, Kairouan.
Turkey: Librairie Hachette, 469 Istiklal caddesi, Beyoglu, Istanbul.
Union of Burma: Burma Educational Bookshop, 551-3 Merchant Street, P.O. Box 222, Rangoon.
Union of South Africa: Van Schaik's Bookstore, Ltd., P.O. Box 724, Pretoria.
United Kingdom: H.M. Stationery Office, P.O. Box 569, London, S.E.I.
U.S.A.: Columbia University Press, 2960 Broadway, New York.
Uruguay: Centro de Cooperacion Cientifica para la America Latina, Unesco, Bulevar Artigas 1320, Montevideo.
Yugoslavia: Jugoslovenska Knjiga, Marsala Tita 23/11 Belgrade.

Except when otherwise stated, articles appearing in this issue may be reproduced without prior permission, provided acknowledgement is given to the Unesco COURIER.

UNESCO AND EDUCATION

Tiny children of different lands and different colour can be put to play together and they have no feeling of colour-bar or prejudice. It is only later when they grow up that they develop prejudices and get attached to them. (USIS photo.)

by Lionel ELVIN

Director of the Department of Education of Unesco

ONE of the bad things about growing up is that we develop prejudices and get attached to them. Very young children of different colour can be put to play together in a sand-pit and they have no sense of colour-bar. If you tell young children that little girls in China dress differently from little girls in America, or that little boys in India may have the luck to ride on an elephant whereas a lucky boy in France goes out in his father's car, that interests them but they don't feel called upon to pronounce on the superiority of their own way of life. Their eyes are open with wonder, and without prejudice, to what the constitution of Unesco calls "the fruitful diversity of cultures" in the world.

We begin to acquire these suspicions of the stranger quite early, and biologically this has been a useful protective device. But more than one species has disappeared because it developed a characteristic that was at first useful and then could not be adapted to changed circumstances. The same may happen to us, for our world has suddenly shrunk. Two wars have made us realize how small it is. Now we know that we may at any moment blow ourselves out of it.

We have had just enough intelligence to see how we could protect ourselves. We have founded the United Nations, because we see that only through such a device can we keep the peace. Since wars have commonly resulted from men's refusal to allow to others the rights they claim for themselves we have adopted the Universal Declaration of Human Rights. But these things won't work unless we are trained to live in this kind of a world. It is no use seeing what is necessary unless we make a real adaptation in our behaviour. And it is because this is essentially a matter of education that Unesco was founded.

If Unesco were only an office in Paris, its task would be impossible. It is more than that : it is an association of some sixty-five countries which have pledged themselves to do all they can, not only internationally but within their own boundaries, to advance the common aim of educating for peace. The international side comes in because we shall obviously do this faster and better and with more mutual trust if we do it together.

This doesn't mean that education in your school is to be turned over to some insidious foreign influence that wants to attack your way of life. The governments that make up Unesco would never have founded it if its purpose had been to make French boys less French, Americans less American, Japanese less Japanese. Being a good neighbour does not mean ceasing to call your home your own and having to re-arrange the furniture the way some one down the street might like it. Education for international understanding doesn't even mean saying that other people's opinions or ways of life are as good as your own. They may not be. It means only admitting that they have as much right to their opinions and their ways of life as you have to yours. It means mutual respect and mutual help—as I said, being good neighbours.

Education is involved in two ways. If we are to get on with each other instead of blowing each other up we need to develop friendly attitudes of mind for co-operating with people who

THE 32nd ANNUAL WORLD MESSAGE OF THE YOUTH OF WALES "GOODWILL DAY" MAY 18, 1953

BOYS *and girls of all nations! We, the boys and girls of Wales, once again greet you. This is Goodwill Day. Across land and sea, youth calls to youth in the name of freedom and of friendship.*

We rejoice, to-day, in all the efforts of men and women of every race and people, who are doing their best to set the world free from war.

We want a world in which never again shall countless homes be destroyed and little children suffer hunger.

We want a world where no nation shall live in fear of any other nation.

We want a world where the nations shall work together for the good of all, trusting each other and sharing together the riches of the earth.

By our confidence and courage, by our thoughts and deeds, we can help to spread a new spirit throughout the world. And we will !

Youth of all lands, let us dedicate ourselves to-day to our great adventure of peace on earth and goodwill among men.

FOR INTERNATIONAL UNDERSTANDING

An explanation for older children at school

may not have the same outlook as our own. And we need knowledge of what these differences are so that we can understand each other and co-operate better. In forming these attitudes and in giving this knowledge what happens in school is important.

Dictators who have wanted to organize their people for war have always done two things in their schools : they have used authoritarian methods so that children grow up not as free and responsible persons but as unquestioning servants of the dictator's will; and they have twisted what was taught about other countries so that hate was engendered instead of understanding. Education among democratic and peace-loving peoples will do the opposite of these things.

It will encourage schools themselves to be communities, in which children, though they have to follow certain rules for the common good, will follow them happily, and indeed help to carry them out, because they are treated as real persons capable of showing initiative and of thinking for themselves.

Let me give one example of the way in which Unesco helps forward such an aim. It is our duty to spread understanding of Human Rights. We called an international meeting of teachers last year to discuss how this might be done in schools, and we are publishing a practical handbook on the subject this year. In both you will find emphasis on the idea that, though older children might be expected to know something of the Universal Declaration itself, the important things are that the idea of human rights should be encouraged through the teaching of present school subjects, and that schools themselves should be communities where human rights are observed.

The provision of direct information about other countries becomes more important as one goes through the school. We must have such information if we are to make intelligent decisions about what our own country ought to do in international affairs. Even from our own country's point of view (apart from that of mankind as a whole) it is important that information be accurate in fact and that comment be fair in tone. Much of our teaching concentrates, quite rightly, on telling us about the history and the geography and the achievements of our own country. This sometimes leads us, though it need not, to underestimate the achievements and the ways of life of others. There is now no country so distant from us that we may not be involved, through something that happens there, in major difficulties, or in war itself. How many of you knew where Korea was, or really understood what the phrase "Collective Security " meant, until the invasion of South Korea almost three years ago ?

In all these matters Unesco is active. We have called meetings of teachers from many countries to consider how the teaching of certain school subjects, like history and geography, can help to give us a better understanding of other peoples. This year we are holding a similar international meeting to discuss how the "grind" of language teaching can be speeded up so that we can really use a foreign language as a key to open an interesting civilization to our minds.

Unesco has stimulated the establishment of over twenty committees of scholars to compare their national textbooks and see if they can agree on accounts of controversial matters which seem fair in all the countries concerned. Through a series of publications we are encouraging teaching about the United Nations and its essential role in keeping the peace and promoting the common welfare of mankind. I think you will agree that these are all important things to do through Unesco.

Now what do you think could be done in your school to give you a better understanding of other peoples, and of the United Nations and its work? And how could that be done without overcrowding the time-table so that you yourself would protest? You will be reading this article either in English or in French or in Spanish. If you like to think this problem out in terms of your school and talk to your friends and your teachers about it and then write to me in whichever of the three languages you use I will be interested to read what you write. And if I do not have time to discuss what you say in detail I will at least thank you from our Unesco headquarters.

EVERY YEAR SINCE 1922, «GOODWILL DAY» HAS BEEN CELEBRATED ON MAY 18 BY THE CHILDREN OF WALES AND BY CHILDREN OF MANY OTHER LANDS. (UNESCO PHOTO.)

'THE CHILDREN FIGHT FOR LIFE'

by Eleanor ROOSEVELT

IN the average American home blessed with young children, the parents have three constant problems. One is to induce the children to eat properly—to down the spinach before the dessert. Another is to make them dress properly—rubbers in the rain, mufflers in cold weather. The third is to get them to the doctor or dentist—on schedule.

But, for most American children, the spinach, the rubbers and the doctor are available.

For more than half the children on earth they are not.

There are about 900 million children under fifteen on earth today. More than half—about 500 million—live and die in want.

The youngsters may never have tasted milk, or worn shoes or visited a doctor. But they are familiar with hunger and cold and disease.

The only organization that even begins to answer their needs is UNICEF—the United Nations International Children's Emergency Fund.

Its total expenditures have been less than the cost of a single aircraft carrier. What in the world, you may ask, can UNICEF do with so little money? That is a long, exciting, heart-warming story.

It began in 1946. In Europe, there were 30 million children in dire need as a result of the war.

First, they needed food. As soon as the United Nations General Assembly had set up the organization and the United Nations Appeal for Children had brought in some money, UNICEF began to supply food, in the cheapest, most nutritious form : dried skim milk. That winter three million children in the eleven European countries hardest hit by aggression received enough milk to keep them alive.

They needed clothing, too. UNICEF got raw materials—cotton, wool and leather—and these countries made them into dresses, suits and shoes.

Tuberculosis was reaching epidemic proportions. UNICEF joined the Scandinavians—who started on their own—and, with a preparation called BCG, launched campaigns of vaccination against tuberculosis in children. That programme has developed into history's largest mass vaccination campaign.

Picture a European child, in the early post-war emergency, being given a cup of milk, a blanket or a pair of shoes, a vaccination.

Now picture UNICEF's later development.

A 13-year-old Filipino boy was night-blind, could not see at all after dark. One night he failed to arrive home before sunset. His frantic parents sent out searching parties. While they were beating the woods, his mother heard someone approaching the house. Because of the firm, rapid step, she knew it could not be her José. But it was!

"Mama," José shouted, "I can see!"

At school, for the past few months, José had been getting shark-liver oil capsules from UNICEF. They contain vitamin A, lack of which causes night-blindness. Playing baseball, José had been late starting home.

The "cup of milk" still is basic in the UNICEF programme. (An Italian child, asked what UNICEF meant, said: "It is the American word for cow".) But it is important to note that the number of children "sitting around the UNICEF food table" has declined from an early post-war figure of seven millions to half that. Of those still being fed, about 575,000 are refugees or are living in drought-stricken areas. They get skim milk to keep them alive.

But the rest of the milk supply goes for different purposes. In Africa, 340,000 children get skim milk to combat a common diet deficiency condition called kwashiorkor. In Central America, the milk is distributed in UNICEF assisted demonstrations to show its value in improving general child health, so as to encourage permanent, locally maintained school-feeding programmes. In Asia, Latin-America and the eastern Mediterranean the milk goes to maternal and child-welfare centres.

Along with the milk goes fish-liver oil—cod-liver oil to be taken by the spoonful or concentrates in capsule form. An important medical target is rickets, but the overall aim is to set up proper diet as a means to better general health.

This would be of little lasting value if under-developed countries went on depending on outside food sources.

So, with the help of another UN agency called the Food and Agricultural Organization, UNICEF began to teach people how to increase their own milk production and how best to use what they had, by pasteurization, refrigeration and drying.

Out of milk conservation equipment provided by UNICEF, fourteen countries in Europe, the Middle East and Latin-America soon will offer safe, low-cost or free milk to four million children.

From the beginning, UNICEF has required that all countries requesting assistance match UNICEF's aid, on a dollar-for-dollar basis, with home-supplied effort. Many have done more—they have become substantial contributors to the Children's Fund as a whole.

The "matching" principle goes far. Of seven million dollars' worth of textiles and leather goods distributed by UNICEF up to the middle of 1951—to all countries in Europe, and to Japan and Korea in Asia—all were processed within, or at the expense of, the receiving country, except in Korea. For Korea, Japan did the processing.

Result of such "matching" : for the seven million dollars advanced by UNICEF, at least one garment or a pair of shoes apiece for five or six million youngsters.

Dr. Roger P. Stewart has a story of his UNICEF work in Greece that puts the breath of life into these dull figures :

In a rain-drenched Greek village, shattered by war, he was giving out blankets. Outside the tent, mothers and grandmothers stood hopefully in the downpour. There was nothing Dr. Stewart could do for them. His charges were the children—shivering, half naked, shoeless.

Inside the tent, the youngsters received half-soaked blankets with incredible delight, tucked them under their tatters and ran home.

But one tiny five-year-old had stayed at Dr. Stewart's side all through the proceedings, though told his family's quota had been filled. He kept looking at Dr. Stewart with dark, trusting eyes.

The pile of blankets dwindled to nothing—and still he remained.

Dr. Stewart remembered something in his car—an indescribable garment found in a batch of gift clothing, halfway between a night-shirt and an overall; rainbow coloured, partly cotton, partly wool —and frilled.

Dr. Stewart got it out of the car and offered it.

The five-year-old eyes opened wide. There was a squeak of rapture.

And another UNICEF worker saw how little it takes to win the eternal gratitude of children.

Child health is a small phrase—with big meanings. Current authorized programmes, assisted by the UN's World Health Organization, call for 58,900,000 youngsters to be tested for tuberculosis. Of these, one-third to one-half will be vaccinated with BCG anti-tuberculosis serum. For yaws, bejel and syphilis, 23 million are to be examined, and all cases of infection will be treated.

Against malaria and other insect-borne diseases, protection is to be provided for 20 million, chiefly in the form of DDT sprayings.

Milk from UNICEF on its way to a school in the Lake Atitlan region of Guatemala. Borne by means of a "mecapal" — a rawhide band fastened around the forehead — the heavy burden is pulled along on a rope-secured wooden litter. (UN Photo.)

AFTER A SPECIAL COURSE AT THE INTERNATIONAL CHILDREN'S CENTRE IN PARIS, A FINNISH PHYSICIAN EXAMINES AND THEN TREATS A SICK CHILD IN LAPLAND (UN PHOTO).

Smaller projects, such as immunization against whooping cough and diphtheria, will reach one and a quarter million children.

Will all this really be done? Sceptics may note that in Asia alone 9 million youngsters already have been tested for tuberculosis and 3,200,000 vaccinated; 2 million examined for yaws and 375,000 treated; 1,500,000 protected against malaria.

"Training" is the key word in much of what UNICEF does.

The first thing is to show people what is best to do. But the next and perhaps most important step is to train native technicians to handle the procedures scientifically. After that, the technicians train other technicians in an ever-widening circle.

All UNICEF can do is to provide a nucleus of knowledge and initiative, a mobile corps to be sent to trouble spots and a store of up-to-date "demonstration" materials. Ideally, that is all UNICEF ought to do, since it hopes simply to teach people how to help themselves.

Nevertheless, UNICEF already has given direct aid to 42 million children in 64 different countries. Current programmes will raise those figures to 60 million children in 72 countries.

When UNICEF medical supplies and food and clothing began to go out all over the globe, it was proposed that the name should be translated into various languages, or at least that the initials forming it should be translated into the various alphabets. But there was a standard UNICEF symbol stamped on each packing case. And before much should be done about the translation, "UNICEF" had become an actual word on the banks of the Ganges in India, near the Arctic Circle in Finland and along the Equator in Brazil and Ecuador.

The word is permanent in the minds of those grateful peoples. But UNICEF is set up as a temporary agency, a sort of step-child whose future is always uncertain. The "E" still stands for emergency, though the needs of 500 million children in want are anything but temporary. My hope—and the only practical salvation for those 500 million children—is that UNICEF will be made permanent.

Thirty little orphans in a convent on a border between Jewish and Arab territories symbolize one reason for my hope. UNICEF has sent food to the convent since 1948, when fighting disrupted the area and children began to starve. Not long ago, the five-year-olds decided to show their gratitude. With pieces of cardboard, bits of coloured stone and strips of satin, they lovingly fashioned and dressed a ten-inch high figure. Gleaming, the figure stands on an altar in the kindergarten, where all can see and remember to give thanks to their benefactress.

Her name? "Mademoiselle UNICEF."

I want Mademoiselle to go on helping them—and helping all the other millions of children in the world who so desperately need her.

THE ENCHANTMENT OF THAILAND

Two centuries ago, King Rama I chose the small village of Bangkok as the site for his new capital. Today it is a city of 800,000 people, whose skyline is studded with the elaborate roofs and spires of 400 temples, one of which, the Royal Temple, is shown above. (Unesco photo)

by Leonard COTTRELL

SIAM—what does the name conjure up? Pagodas with steep, many tiered roofs of red and green tiles, with gilded, pointed eaves? Buddhist priests in yellow robes gliding among the tricycle taxis and swarming traffic of Bangkok? A group of dancers in scarlet and green robes spangled with gold, and high, golden head-dresses, moving gracefully through the movements of the classical dance to the clashing music of xylophones and high, thin, flutes? Those who have visited Thailand—the modern name for old Siam—will certainly recollect those impressions, as I do whenever the name is mentioned.

But there is another side to Thailand. In Bangkok, the capital, one can buy practically everything the West can provide; the latest motorcars, refrigerators, washing machines, cameras, radiograms. You can even buy television sets, although Thailand as yet has no television service. Transmitting equipment, however, has been ordered. There are luxurious hotels, restaurants with a European cuisine, and, in the suburbs, beautiful modern villas set in landscape gardens, and as well-appointed as any in London or Paris.

Yet, side by side with huge modern ferro-concrete cinemas showing Hollywood films, cheek by jowl with the modern banks and office blocks, are the ancient "klongs" or canals on which lives an enormous, literally floating population of Thai families in covered-in boats. And as one drives beyond the broad, smoothly-asphalted Raj-Damnern Avenue one comes upon dusty lanes between rows of wooden houses raised on stilts above the flood-water, and sees mothers washing their babies in the same muddy water from which most of them have to drink.

It is partly this clash between East and West that has brought about the need for new educational methods in Thailand. Not only is there an urgent need for Thai technicians to operate western machinery; engineers for the power-houses, builders. garage mechanics, machinists and so on, but, in the words of a Thai teacher "it is necessary to make the children understand the relationship between nations, to make them know their own country better and to understand their responsibility to improve it."

Thailand has had compulsory education for more than thirty years and big advances have been made in that time. All the same the Government believes that substantial improvements could be made in the teaching methods. In 1949, it invited Unesco to send out a survey mission to study the country's educational system, especially in the primary and secondary schools. After considering the recommendations made by this mission, the Thai Government decided on a ten-year plan to improve education in all its aspects — pre-primary, primary, secondary vocational, adult, and teacher training. It then invited Unesco and other UN Specialized Agencies such as the Food and Agricultural Organization and the International Labour Office, to take part in an experimental educational pilot project in the area round Cha-choeng-sao, a small town some seventy miles from Bangkok.

In this area there are a number of Thai schools, Primary and Secondary, and at Cha-choeng-sao itself there is a Teacher Training College. The idea is that in this limited area an attempt will be made to introduce, into certain selected schools, the new methods recommended by the United Nations commission. If the Pilot Project is a success, then the Government of Thailand may introduce similar methods in schools throughout the entire country.

I travelled by train from Bangkok to Cha-choeng-sao, through mile after mile of completely flat country. Immediately outside Bangkok there are a few trees, chiefly bamboos, and here and there small cultivated plots —long straight rows of vegetables with irrigation canals between them, and men with bare feet and huge straw hats moving among the plots. Then come the rice-fields, mile after mile of pale green—the green of an English meadow in spring—stretching to the horizon. Thailand is one of the greatest rice-producing countries in the Far East and the country's prosperity largely depends on the quality of the rice crop.

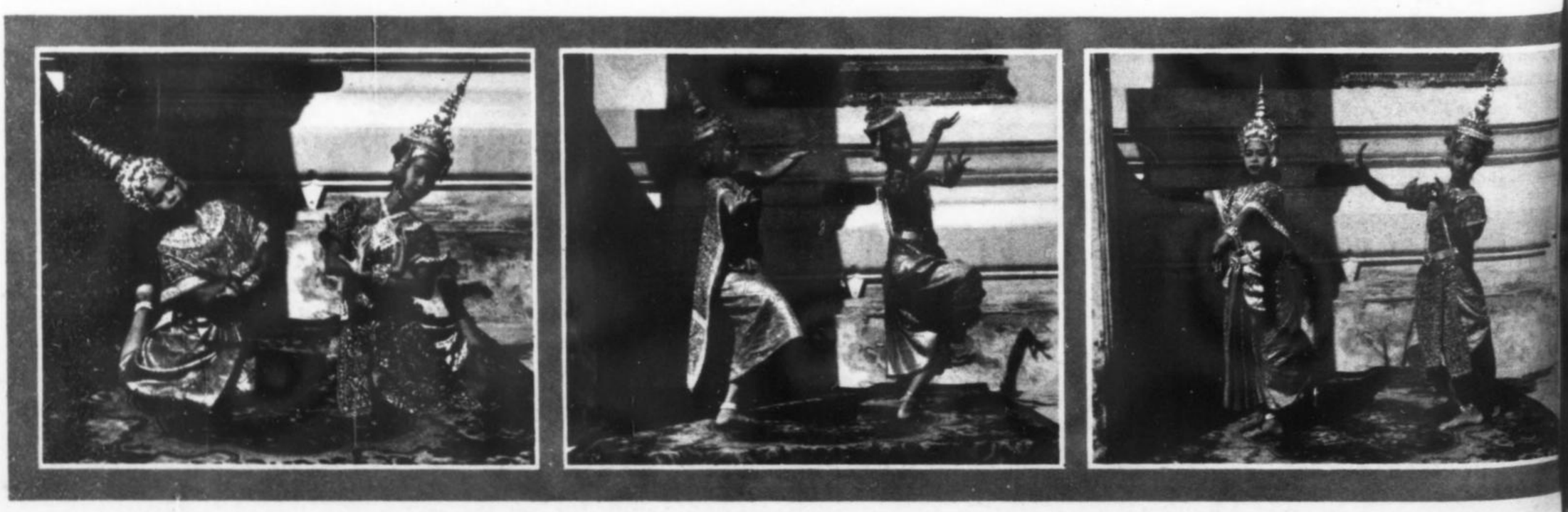
Cha-choeng-sao itself is a small town, built mainly of wood, like most Thai country towns, and standing on a broad, brown river, the Bangpakong. Scattered around it, on the riverside and beside the innumerable canals, are smaller villages, each with its wooden school-building, usually with a balcony overlooking the river. It is in these schools that UN Agencies personnel and their Thai "counterparts" (for each adviser works alongside a Thai teacher or "counterpart") are conducting their experiment. The project's headquarters is in a big wooden building adjoining one of the schools at Cha-choeng-sao, which is now being extended to accommodate members of the mission.

The Europeans and Thais live and work together; there are offices, a conference room, a dining-room and dormitories, but life at Cha-choeng-sao is by no means luxurious. Water has to be carried from the river in big earthenware jars, from which one pours water over oneself when taking a shower, which, during nine months of the year is pretty often. At night the staff sleeps under mosquito nets, and DDT sprays are used in the constant war against the insects which swarm in after dark.

In spite of these discomforts, the atmosphere is happy and comradely at Cha-choeng-sao. One could hardly help feeling happy in Thailand, for the Thais are a friendly people, generous almost to a fault. In fact, I was told by one of my colleagues to be very careful about accepting hospitality, because, he said, it is quite common for a Siamese official to spend almost his entire month's salary on entertaining a stranger, and then have to borrow against his next pay-day! The U.N. advisers and their Thai counterparts dine together, and the discussions which take place over the dining-room table, or in the little riverside café, are both friendly and outspoken.

"They work alongside us" the head of the mission, Mr. Kendrick Marshall, told me, "they watch our methods and discuss them with us. Sometimes they agree with us; sometimes they have better ideas of their own. But it's a joint effort all along the line."

What are these new methods which the Unesco consultants are trying to put into practice, and how do they differ from the older methods used in Thai Schools? A Thai teacher to whom I put this question replied: "The old system had its good points but on the whole we have come to think of it as too stereotyped and academic. In the old days education was the responsibility of the Buddhist priests, and even today you'll find that many of our schools are still in the grounds of old monasteries. Nowadays all



Thailand is anxious to accept the best of Western ideas and techniques. But the country is equally determined to maintain its deep-rooted cultural traditions such as the teaching of the graceful classical dances. Here, United Nations photographer Eric Schwab, focuses his camera on two young classical Thai Dancers.

the teaching is done by secular teachers, but often the methods are out-of-date. The teacher just reads out facts from a book, and maybe draws a few diagrams on the blackboard, and the children are expected to learn those facts by heart. There is nothing to stir the child's imagination, nothing to encourage him to use his hands, nothing to arouse his interest in what is being taught, whether it be history, geography, science or any other subject.

I saw an example of the older methods, which are still in use throughout most of Thailand, when I visited a class for five to six-year-olds at a primary school, near Cha-choeng-sao. When I arrived the teacher was taking the class in geography. The children squatted on the bare wooden floor, resting their exercise books on low benches in front of them. There were no maps on the walls, no models, nothing but a broken blackboard before which the teacher stood reading out facts about rivers and mountains and estuaries, while the bored children attempted to memorize them. If it had been a history class the method would have been exactly the same.

Then, as a contrast, I visited another school in which the new methods are being introduced by Thai teachers, guided by Unesco consultants. An excited group of children was sitting at desks arranged in a square around a big tray containing sand. There were maps and coloured diagrams on the walls, and on the table beside the sand-tray were twigs, leaves, and small stones.

After asking questions about the source of a local river, to which the pupils were quick to respond, the teacher invited the children to come forward and make a model in sand showing the source of the river and its course from the mountains to the sea. The children set to work eagerly, making first a model of a mountain, then tracing channels in the sand leading from the mountain to the coastal plain, and planting twigs and leaves as trees and rice-fields beside their model river.

At another school I watched a most fascinating experiment in history teaching. The subject was an episode in the life of King Ramakamheng the Great, one of the Thai kings of the Sukhotai period (13th century). This King is one of the heroes of Thailand. He developed his country's administration, religion, and especially home and industrial pottery-making.

After the teacher had described certain events in the life of the King, several small children came forward dressed in the costume of the period. One boy wearing a black jacket with a gold belt, a long white robe trimmed at the sleeves with gold, an enormous black and gold hat and pink trousers, who represented the King, seated himself on a school chair which served him as a throne. His Prime Minister, played by another small boy, and dressed with similar magnificence, came forward on his knees to receive the commands of the King.

"We have given justice in our government", piped the little King, "and if there are any abuses people can address themselves to me. The provinces are inspected by our own chosen men, who are our eyes and our ears... Let us do this work with all our hearts so that in the future it may provide a livelihood for our people."

Then two even smaller boys appeared, dressed in green jackets and black skull-caps. They represented Chinese craftsman whom King Ramakamheng introduced into Thailand to teach his people the art of ceramics. These boys then handed out modelling clay, and, to the accompaniment of singing, the children set about making pots, vases and dishes under the guidance of the two "Chinese" potters.

The whole idea, of course, was to turn what would probably have been a dull lesson in history into something alive and interesting, something in which the children could take an active part.

Another river-journey brought me back to Cha-choeng-sao, just in time to watch a demonstration of science teaching by a Thai instructor, Mr. Singto. Under the old system science teaching consisted simply of reading facts from a textbook for the pupils to mem-

(Continued on next page)

'I THINK THAT IN THE END WE SHALL TAKE THE BEST WHICH THE WEST HAS TO OFFER, AND LEAVE THE REST TO YOU'

At the Unesco education centre in Cha-Choeng-Sao, Thai children learn by doing. Here, a puppet show given by the children strikes a new note. In other parts of country children still learn by rote. (Unesco photos)

BETTER THAN MANY WORDS, THIS PHOTO

THAILAND *(Continued)*

orize. There was no experimentation or demonstration of any kind. The familiar science equipment of a western school—retorts, flasks, Bunsen burners, etc. were absent, and it was economically impossible to buy such equipment in any quantity. So Dr. Obourn, the first Unesco adviser on science teaching, soon showed the Thais how to make simple science equipment out of local materials. For example, Mr. Singto showed me glass flasks made out of discarded electric light bulbs, a galvanoscope manufactured from a cheap pocket compass and a few bits of wire, and a model steam engine ingeniously constructed from an old DDT tin (the boiler) and a small brass pipe to lead the steam to a tiny wind-vane which revolved under the impact of the jet—a steam engine of the original Greek type invented more than 2,000 years ago.

"This method of science teaching," said Singto, "is quite new for Thailand. All we had here before this was one funnel, one thermometer, and one conical flask."

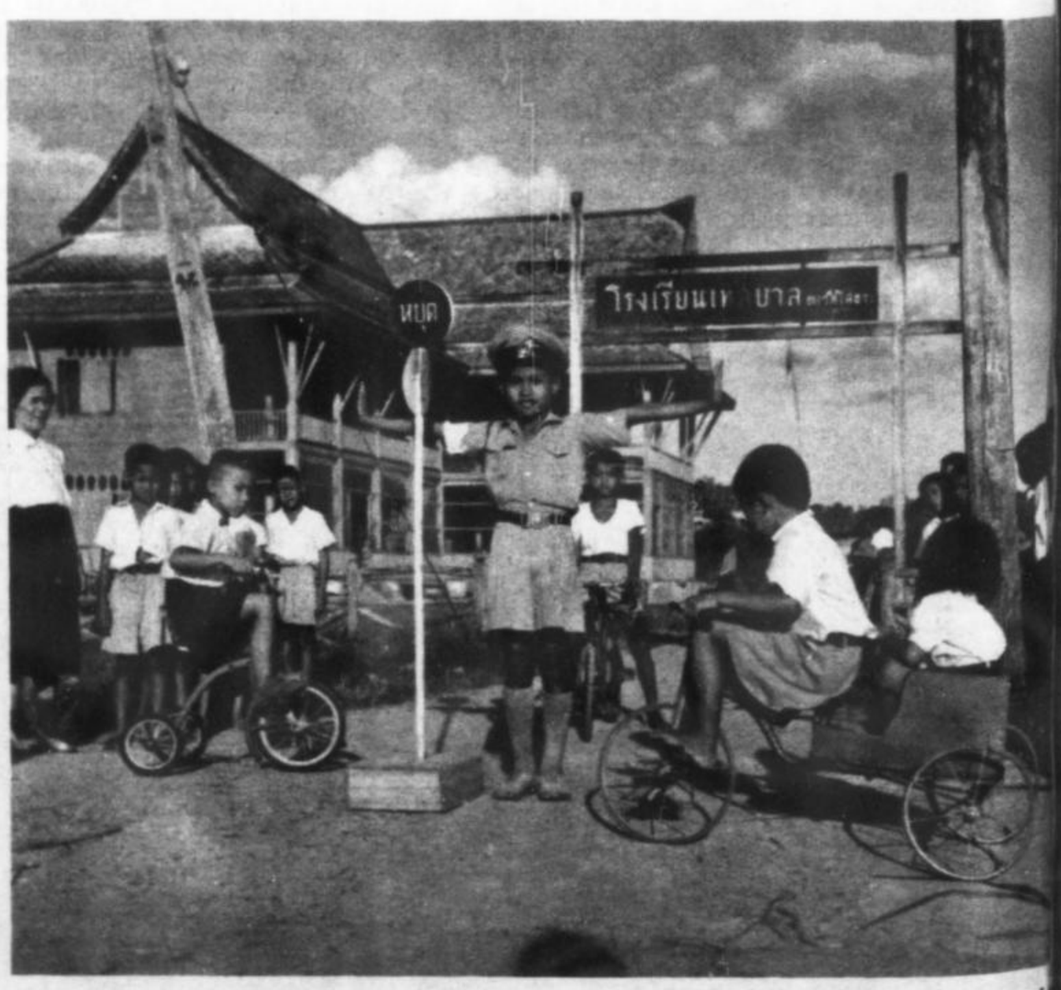
Agricultural training plays an important part under the United Nations scheme. Mr. Dickinson, the FAO adviser attached to the Cha-choeng-sao Project told me that Thailand won first place for rice-production at the Chicago World Fair for several years running. "And yet", he added, "at the same time the yield of rice in Thailand could be considerably improved."

This puzzled me for a time since I knew that the Thais had thousands of years experience in rice-farming. How therefore, I asked Mr. Dickinson, did the UN advisers think that they could help these people to improve their yield?

"By selection," he answered, and took me to an experimental rice field which is being looked after by the students of the new primary extension school at Bangkla, a riverside village some two hours' journey from Cha-choeng-sao. Here I saw students, under Mr. Dickinson's guidance, selecting the best ears of rice and putting them aside for replanting during the following season. "When you take tens of thousands of these," Mr. Dickinson said, "and select the very best, then you proceed gradually to greater yields and uniformity."

In this same village of Bangkla I talked to Mr. Roger Wilson, an Englishman attached to the Project from the International Labour Office as consultant on Vocational Training for the Cha-choeng-sao Centre. Before he joined the ILO, he was connected with a Technical Training College in England. His last job before joining ILO had been in Southend, in Essex. Now, this quietly-spoken Englishman in his shorts and open-necked shirt, was working in very different surroundings, in a Thai village with its collection of wooden huts sprawled

In the primary schools of Cha-Choeng-Sao children are taught the care of livestock, and from school gardens learn the fundamentals of irrigation and plant growth.



These Thai children at Bangpakong seem to be having lots of fun learning "safe first" traffic rules since their teacher began using more modern class method

HOTO WS THAI CHILDREN'S DELIGHT WITH THE NEW TEACHING METHODS INTRODUCED IN THE CHA-CHOENG-SAO EXPERIMENTAL AREA BY THE GOVERNMENT OF THAILAND AND UNESCO.

long the riverside, with its tall-himneyed rice-mill, and the inevit-le Wat or Buddhist temple, whose ttering eaves reflected the hot nshine.

"The idea of the new primary tension school at Bangkla" he told , "was that of Thomas Wilson, my mesake, the original leader of the chnical Assistance Mission. He ought of it as a way of extending e existing primary school system ich only lasts for four years for ildren between the ages of seven d eleven. This kind of school is to ovide a three-years post-primary rse based on practical work."

Wilson went on: "The idea is that ese children will be working in the ual occupations in and around ngkla, in rice mills and in the rice-lds, in sawmills and so on. e training will be a sort of pre-ration for life, although this does mean that the children are going be trained as artisans, solely. The a is that they should have a general ucation as well as plenty of practical rk and the whole of the curriculum l be based on the rural background t the children understand."

After a two-hour river journey was back at Cha-choeng-sao. It s my last night at the Centre and memorable one, not for any ormation I received—I had already en in more than I could digest—as an experience of Thai spitality. The members of the mission—Siamese, American, English, Canadian, Czech—gathered in the little riverside cafe. Healths were drunk in Mekhong, with the local ricewhisky, and afterwards, inevitably, the local orchestra, composed of Thai teachers from local schools, appeared. Far into the night they played the old songs of Siam, some of which had been considerably influenced by American "Swing", each member taking a chorus on his instrument and improvizing on the original theme with amazing skill and rhythmic zest.

Early the following morning I was on my way back to Bangkok, travelling once again through the monotonous landscape of green paddy-fields laced by brown canals along which sampans glided.

My last evening in Bangkok was spent at the Silpakorn Theatre, the Thai equivalent of a National Theatre. Here students of the Institute of Fine Arts present episodes from the country's classical drama, based on the ancient Hindu epic "The Ramayana" which in Thailand is called "The Ramakien". It was a masked play, called in Thailand the "Khon". Almost all the actors wore masks, and mimed their parts, the voices being spoken or sung by a chorus off-stage. The costumes were magnificent, scarlets and greens and yellows spangled with gold; towering gold head-dresses, gold embroidery, golden ornaments, all scintillating in the brilliant stage lighting. The play, which was more of a ballet than a drama, took a leisurely course, watched by the attentive Siamese audience which knew every line of the verse, every note of the music, every movement of the dance. For more than three-and-a-half hours I was dazzled by the colour, bewitched by the grace of the dancers, fascinated by the music. The effect was such that when eventually I left the theatre and threaded my way through the clamorous traffic of Bangkok I felt confused and bewildered.

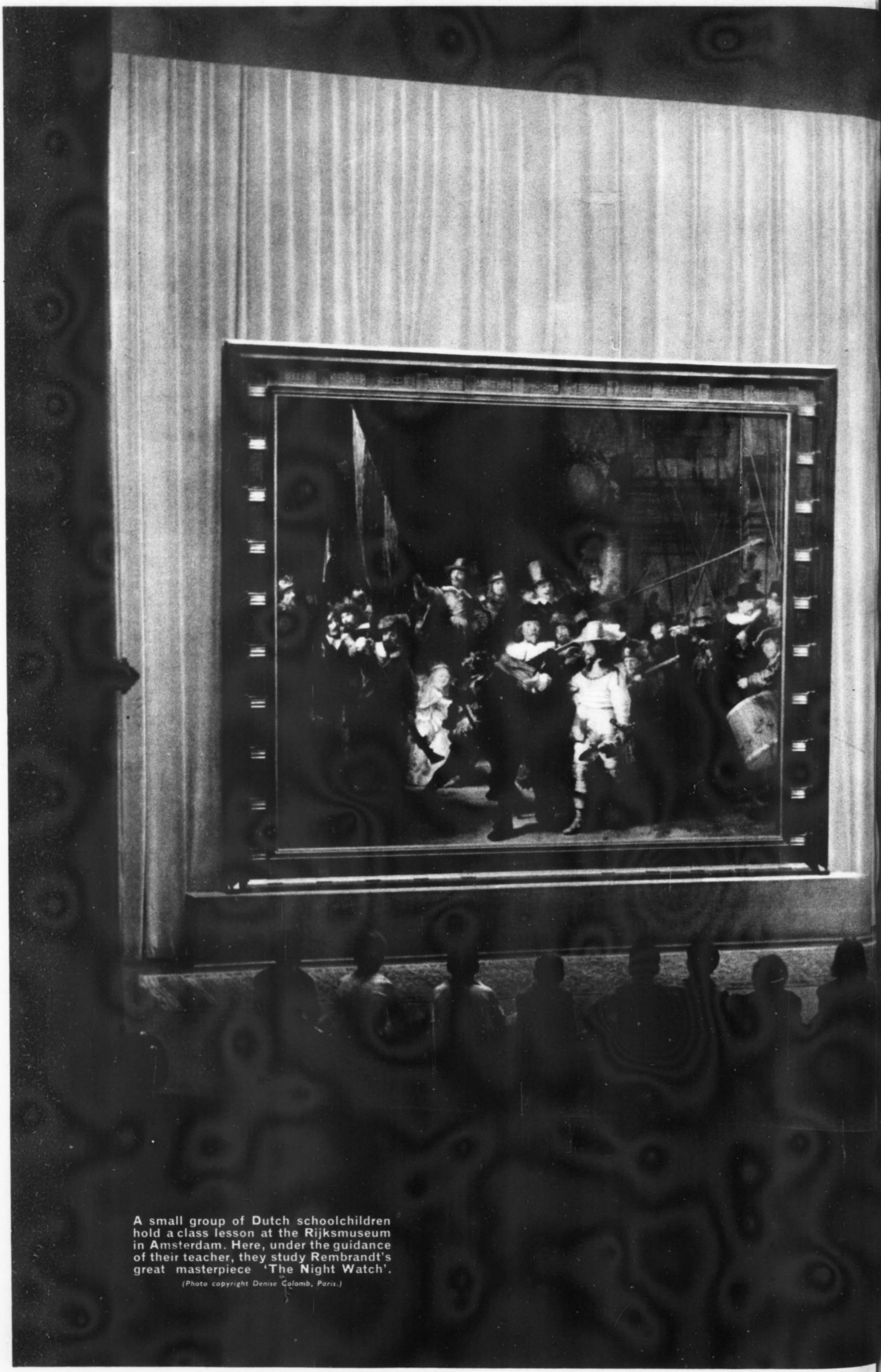
When I said to a Thai friend that night, "as a Buddhist you have as your ideal the attainment of serenity of soul, inner peace", he agreed. "Then," I asked him, "how do you expect to attain serenity of soul by bringing in Western ideas, Western hustle, Western machinery, automobiles, refrigerators and so on?" "The play which I saw tonight", I continued, "was a superb work of art, the product of a culture as old, probably older than ours, something supremely civilized and worth-while. Surely you don't want to exchange that for canned music and Western films? It seems to me that you are on the wrong track. Sometimes I think that instead of the West bringing technical assistance to the East, the East should be bringing spiritual assistance to the West!"

I said this to test his reactions, adding that the Thais whom I had met seemed a very happy people, generous to strangers, contented, smiling, serene, even if some of them were relatively poor. His answer was interesting, and did much to strengthen my faith in what the United Nations are attempting to do in Thailand.

"It is true" he replied, after some reflection, "that not all the things which the West has brought to Thailand are good things, although many Thais like them. But you should remember the good things too. Take health for example. Those people you saw in the country, and here in Bangkok, living on the canals, bathing in the same water from which they drink, they are happy, it is true. But only if they are well."

He paused and then added: "Have you thought of the thousands who die each year from malaria, typhoid and other preventable diseases?"

He went on to speak with high praise of the work of the WHO team operating in northern Thailand, and reminded me that a huge area had been cleared of that dreadful disease, yaws, by the use of penicillin injections. "As for your fears that the culture of Thailand may be destroyed by Western innovations", he said, "I don't think there is much fear of that. You will never turn the Thais into Westerners. Our religion and culture are too deeply rooted for that. No! I think that in the end we shall take the best which the West has to offer, and leave the rest to you."



A small group of Dutch schoolchildren hold a class lesson at the Rijksmuseum in Amsterdam. Here, under the guidance of their teacher, they study Rembrandt's great masterpiece 'The Night Watch'.

(Photo copyright Denise Colomb, Paris.)

CHILDREN IN WONDERLAND

by Andrea SALIERI

HAVE you ever heard a child's excited voice echoing through the halls of a stately museum? If you haven't yet, you probably will one of these days. For more schoolchildren are today visiting museums than ever before.

Grown-ups still seem to think of museums as awe-inspiring "shrines", or cold, dull mausoleums, with the result that many adult persons are still frightened to set foot inside one of them.

Children, however, react to museums in a quite different manner. To them the museum is a land of wonder; their eyes wander all over the place, they pick what they like, they walk away, turn and come back. Sometimes it is only to touch a statue that has caught their fancy; other times it is to draw an insect or a piece of jewelry and really get to know it. Even exhibits which most adults would judge to be dull, hold a fascination for young children, and have life and a meaning of their own.

Everywhere, museum curators are gradually beginning to establish a working partnership with the school teacher. And although only a short time ago such an idea would have been a startling novelty in many countries, museum directors now agree — many in fact are loudly proclaiming — that museums are meant for children as much as for adults.

Today, in the United Kingdom, in the Netherlands, in Sweden and France, in Canada, Belgium, Switzerland, Poland and the U.S.S.R., museums are making a special effort to get groups of schoolchildren and young people to visit their exhibits.

In the United States, such links are already quite firmly established, since schoolchildren there regularly visit over 200 museums of all types, quite apart from the 53 museums created specially for children. The International Council of Museums and Unesco, incidentally, are encouraging and co-ordinating many new departures in this field. Last year, for example, Unesco organized an international seminar at Brooklyn, New York, whose object was to speed the development in all countries of this type of co-operation.

From one discovery to another

ADMITTEDLY, some schools seem to have an advantage over others. Many a country school-teacher must feel envious as he reads reports of his colleagues in the big towns, who have at their very doors inexhaustible resources for supplementing their classroom teaching. Who but a teacher working in a large city could, for instance, write this account of how his children improved their knowledge and skill as young potters?

"The children in Grade 6 who had been doing pottery work since October had gone on from discovery to discovery until they began to feel dimly that they needed to see what others had done in the same line. Up to that point, they had learnt to use clay for themselves with no model before them. I therefore suggested that we might visit the Departments of Greek and Egyptian ceramics in a museum to study techniques... They split up into twos and threes or went off alone to stand before the showcases and start work... On the average, each child made about twenty-five really good drawings during the afternoon... The intelligent appreciation they expressed told me that they had grasped the point straight away; they could "feel" the clay of works more than a thousand years old taking shape in their hand".

Many a rural school child, too, must be envious of the city children who at a science museum can learn things which are always rather hard to follow in textbooks. One French girl of fourteen who studied gravitation in this way wrote, when she came back: "What a better and clearer picture of the earth and the heavens I got from my visit to the museum... it has made me want to learn more about mathematics and science and helped me see these subjects in a new light."

"Do you see that castle over there?"

AND yet there is no reason to ponder regretfully over the inevitable inequality between town and country, between rich and poor, or large and small schools. Countless small schools would spurn such sympathy. A friend of mine who teaches in a primary school in a small country community certainly does not feel deprived of resources. "A museum?" he says, "But I do have one! I've always had one. Don't pity me because I cannot take my pupils to a fine building full of valuable collections. Just look around you at this museum of mine". And, with a sweep of his arm he indicates the surrounding countryside.

The average person would at first see nothing but fields, a stream fringed with poplars, a few roads and two or three villages. "Behind that wood, over there", he says, "we are digging clay, the same red clay that potters have been using for hundreds of years. I have shards of Gallo-Roman pottery at home that the children found one day, and since then they have been modelling the same clay themselves. For art galleries we have all the churches in the vicinity, a number of Renaissance houses, not to mention an eighteenth-century mansion to which my class pays a visit every year. On the historical side, we have plenty to study too, starting with that castle over there."

The castle consists of two square towers and the remains of walls overlooking the valley. From the main road you can see what looks like an almost intact keep, arches smothered in ivy and a sort of apse built on the rock.

The conscientious sightseer leaves his car and sets off up the hill, through the vineyards, and up the steep streets of the little town. We can imagine the scene when he arrives in the square and, standing between the town-hall, the school and the fountain, looks up at the medieval battlements and turns to question the first passer-by. Needless to say, he gets no useful information. No one knows anything except that "it's old", dating from the "time of the feudal lords", and that the children sometimes go and play there with their teacher.

But when some children appear on the scene, it is a very different story. The visitor is immediately surrounded by a band of eager guides. "*We* know all about the castle. The big tower isn't so very old—only the fourteenth century. But

(Continued on next page)

WONDERLAND

(Continued)

there was a fort here long before the castle was built and it may even date back to prehistoric times The rest of the castle was built in the twelfth century, by a baron who defended the country against pirates. The land used to be part of the Holy Roman Empire. And you can see two beautifully carved columns that are still standing." They talk on and on proving that their teacher has done a good job with his "countryside museum."

My friend also talks of nature-study rambles, explorations along the stream, visits to local craftsmen at work, or even of showing the children something of modern industry a few miles away. "I have no small-scale engine to show my pupils, so I take them to the power station." He says he uses in his teaching "everything there is round about, everything that is going on in the district".

Sharpened observation

ONCE a teacher decides to appeal to his pupils' powers of observation rather than to their verbal memory, to their curiosity rather than their obedience, to their powers of thought and judgment instead of to their readiness to accept unquestioningly what they are told, he cannot be content to stay placidly in the class-room. He feels compelled to open the door and lead the children out into the world, where, after all, the things he teaches about mean something in their own right. It is then clear that it would be hard to keep teachers and their pupils out of museums, whose real purpose is to sharpen observation, to teach discrimination and to satisfy curiosity, without altogether exhausting it.

A young friend of mine who visits the Metropolitan Museum in New York regularly told me that he was learning to open his eyes and look. What he meant was that he was becoming accustomed to distinguishing and comparing. In the Egyptian or Chinese Rooms he has drawn up detailed lists, solved minor archaeological problems, made sketches and compiled tabular summaries, "just for the fun of it", as he said. He was in fact practising research. He was training himself in the art of seeing things accurately, which is surely of help to a man or woman in thinking accurately.

A little imagination

THE teacher from the-village-with-the-castle certainly would have understood him. For to this teacher, taking children to a museum simply means "putting them into touch with the true and the beautiful". He admits, with a shrug, that, if he lived in a large town he would probably be considered an extremist, for he would be tempted to hold *all* his classes in museums.

But he also adds that, "with a little imagination" every school can be the centre of an enormous, living museum. In one place there is a castle, in another a mosque, in yet another a factory, but in every place there are always things that are true and beautiful, to see, to touch and to understand. He will quote you Paul Valéry's words inscribed above the Palais de Chaillot Museum in Paris: "Friend, come not within these walls where wonders are enshrined unless desire bids you come". "Children", he says, "are always bidden by desire, and the world is full of marvels; all we have to do is point to them."

CHILDREN HELP CHILDREN OF OTHER LANDS

EARLY last February, while the world was still reading about the progress of rescue and relief work in the flooded areas of the Netherlands, Unesco received a letter from the organizer of a public affairs lecture course in Cannes, on the French Riviera. To his query as to how his group might help to restore educational facilities for the children of Dutch flood victims, Unesco had a ready answer; "Unesco Gift Coupon Project No. 100".

When this spontaneous offer of help came from Cannes, the emergency gift project No. 100 entitled "Flooded Schools in the Netherlands", had already been announced. The project was Unesco's response to a letter from Mr. Bart Lunenberg, former head of the Unesco Centrum in Amsterdam, who wrote: "Though no-one can yet know the extent of the damage suffered by schools, it is certain that throughout the area school equipment will have to be replaced. Laboratory materials will have been ruined. All books, wall maps, film strips, projectors etc., will have been destroyed."

Gift Coupon Project No. 100 was soon under way with, as its first contribution, a cheque for 15,000 French francs donated by the lecture audience at Cannes. Fifteen 1,000 franc Gift Coupons were sent to these students who have since posted them to the Netherlands, earmarked as help for the restoration of the flood-damaged schools. Meanwhile, Unesco has learned that people in many other countries are helping the stricken Netherlands schools by sending Gift Coupons.

When a flood or an earthquake brings devastation to a country, people elsewhere are quick to sympathize and to send assistance. The plight of children in such disasters is particularly poignant and in helping them, most well wishers generally do so in terms of food, blankets, shelters and medical supplies. However, after these first needs have been met, young people are still without schools, and the schools, even if standing, are without equipment.

In more fortunate countries it is the children who have been quick to understand this problem when they have asked Unesco: "Is there anything *WE* can do?" They have been told: "Send Gift Coupons to replace schoolbooks and other equipment."

Though less dramatic because they are relatively widespread and of long standing, the educational needs of children throughout most of Africa, Asia and Latin America, are just as acute as those of the youthful flood victims in the Netherlands. But where grown-ups are sometimes inclined to take for granted the serious handicaps to education in these vast areas, their children, on the contrary, have shown a keen and sympathetic awareness of the problems whether they concern the needs of a deaf child in Ceylon, or a juvenile delinquent in Manila or a village schoolboy in West Africa.

"Boys' Town" in Manila

TODAY, more and more people are learning of the handicaps suffered by young people in many underprivileged countries, through the Gift Project Catalogue of Unesco's Gift Coupon Programme. In the two years since this programme began, youngsters in the United States, France and the United Kingdom, have befriended less fortunate children in over a score of countries throughout the world by sending them Gift Coupons with which to buy school equipment and supplies. This year, they are being joined by young people in Canada, Germany, Australia, Denmark, Sweden, Cuba and Japan —all of which have recently decided to join the Gift Coupon Programme as donor countries.

Gift Coupons have been used to help give educational opportunities to delinquent children, and those handicapped by physical disability, by economic privation and by the effects of war. And many of them have been sent by children to help children. For example, there is the story of Boys' Town, Manila.

On the outskirts of Manila is a pleasant little surburban community with its own shopping centre, school, park, playground, chapel, library and town hall. The population numbers about 250 youngsters from 7 to 17 years of age. This is "Boys' Town", a model centre for rehabilitating juvenile delinquents.

When the teen-age girls of the Ecole Technique St. Honoré in Paris heard about Boys' Town, Manila, (Unesco Gift Project No. 32) they began selling 1,000 twenty-franc Unesco souvenir stamps. The money they raised bought twenty 1,000-franc Gift Coupons which provided blackboards and textbooks for Boys' Town. Meanwhile, boys and girls of San Diego High School, California, U.S.A., were selling 480 twenty-five cent souvenir stamps to raise money for twelve $10 Gift Coupons so that the Manila boys could equip their manual training shop with carpentry tools.

Other French and American groups are also helping this project. Gift Coupons, however, have done more than simply provide for some of the needs of Boys' Town. They have also resulted in the growth of international friendships between its young citizens and boys and girls many miles away.

To assist physically handicapped children all over the world is one of the problems being tackled by the World Health Organization and the United Nations International Children's Emergency Fund. But while medical care is of vital importance to blind, deaf and crippled children, educational needs must also be satisfied. Unesco has found that healthy children are quick to realize that in the life of a paralyzed child, books, films and toys and handicraft materials are needed along with medical equipment; that blind youngsters need Braille reading and writing materials, relief maps and musical instruments, as well as shelter and guidance.

For this reason a school for blind and deaf children in Ceylon has been a favourite Gift Project among schoolchildren. Among their unseen friends around the world, the Ceylon youngsters include pupils of the Camden Street School, Glasgow, Scotland; the little girls of a Brownie Scout troop in Pittsburgh, U.S.A., and the youthful members of an apprentice training centre in Metz, France. Moreover, substantial help through Gift Coupons has come to the Ceylon School from C.O.R.S.O. (Council of Organizations for Relief Service Overseas, Inc.), New Zealand's leading overseas relief organization.

Most Popular of all

MENTALLY handicapped boys and girls in the school for feeble-minded children at Jabuka, Yugoslavia, have been befriended by children in scores of schools, including high school pupils of Kidderminster, England and those at the Lycée des Jeunes Filles, in Moulins, France, whose Gift Coupons were used to buy coloured slides for the Jabuka children.

Probably the single most popular of all Unesco Gift Projects was the "Ecole de Richard Toll" in Senegal, French West Africa. Schoolchildren all over France eagerly adopted this project, and completely fulfilled it within a few months. This means that books, periodicals, notebooks, slates, crayons, water colours, maps, duplicating machines and a film projector bought with Gift Coupons paid for out of the pockets of French schoolchildren, are now on their way to this remote African village school.

Another special case is that of the 200,000 school-age children in the Arab refugee camps of the Middle East. These youngsters are literally wards of the United Nations, and schooling for some 65,000 of them is provided by Unesco and the United Nations Relief and Works Administration.

Perhaps it is this or perhaps it is because, unlike most children mentioned in Unesco Gift Projects, these are homeless children, that explains why Gift Coupon Projects relating to Middle East schools have met with such a universal response. In 1951, the first year of the Gift Coupon Plan, they received nearly a thousand dollars worth of Gift Coupons—intended for maps, globes, books and other classroom needs. In 1952, contributions from the United States, the United Kingdom and from donor groups in France, increased this help many times over.

Among the latest of Unesco's Gift Coupon Projects are those designed to bring aid to the young people of Israel. Since 1948, when the United Nations recognized Israel as a sovereign State, a tidal wave of immigration has doubled the country's population. To shelter these newcomers until housing construction could catch up with immigration, temporary camps were hastily erected. There are 100 or more of these "Ma'abarot" (Immigrant transit camps) in Israel today, home for fully a quarter of a million people.

Immigrants find that there is work for all in Israel —though many must learn new skills. While their elders work, children attend school in the camps. But after school or work, there is simply nothing for young people to do; nowhere for them to go. "Home" is a dark or stuffy tent or hut.

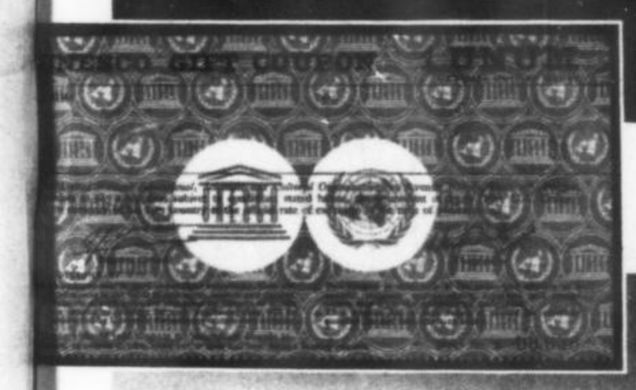
Eventful Ma'abarots

TODAY, something is happening. Already in half of Israel's hundred Ma'abarot, young people are organizing community centres, starting social activity programmes to replace the monotony of after-school and after-work with group recreation. Already in fifty communities group leaders are being chosen to start youth centre activities.

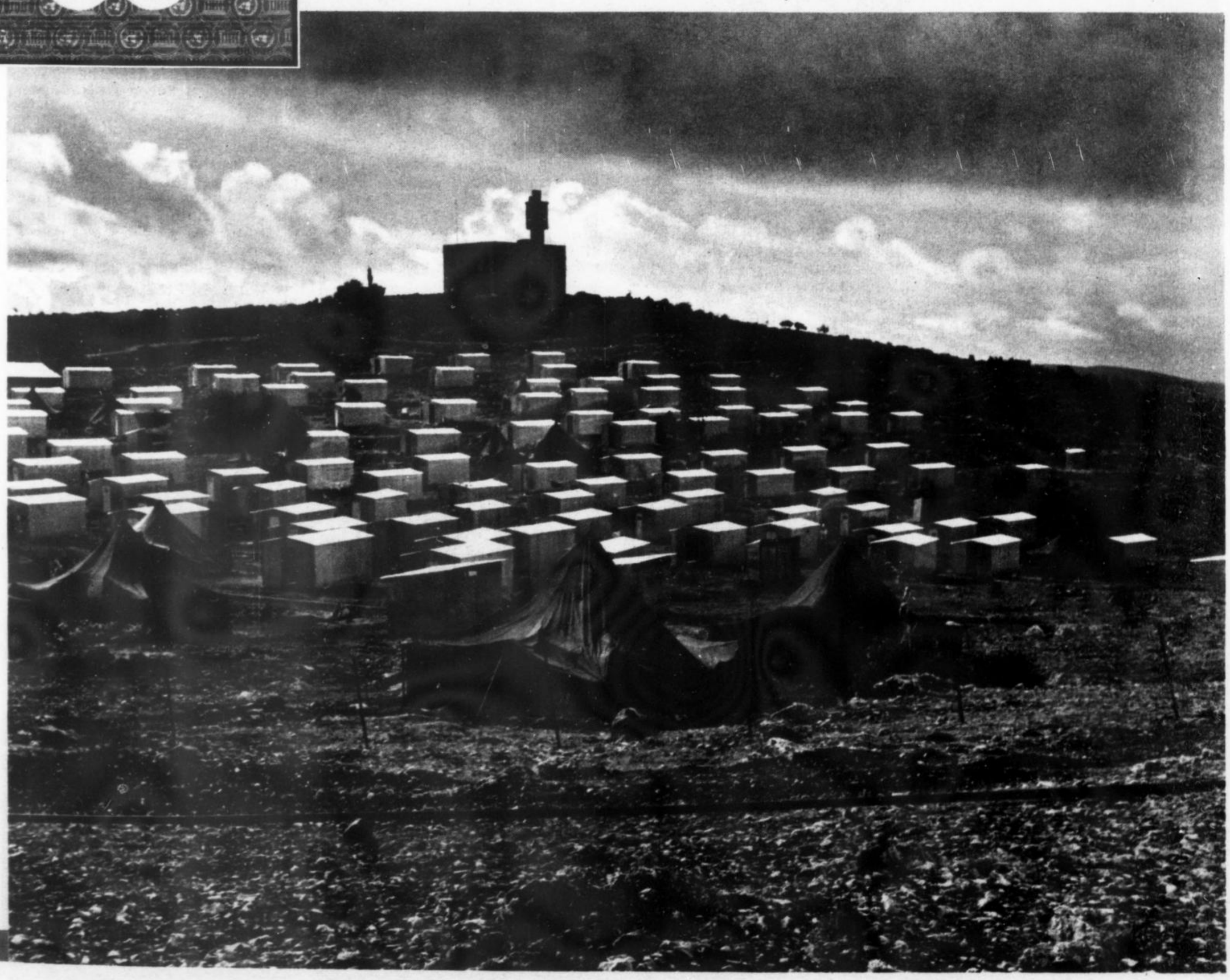
But from the start these young people are faced with a crippling handicap—the complete lack of equipment in the Ma'abarot. They cannot learn handicrafts without tools and materials; they cannot read without books; they cannot make music without instruments.

So to help them along the road, to a new life in a new land, Unesco has developed a series of gift projects for selected Ma'abarot youth centres. One of these is in the camp at Gilath, not far from Beersheba, where several times a week some 500 youngsters will come from the scattered camps and settlements in the Negev desert.

The children themselves will help to construct their centre, levelling playgrounds and sports fields, erecting huts, planting their own gardens and farm plots, building their own handicraft and carpentry workshops. The skills they will thus learn are essential to their future careers as pioneers in the long-range development of this arid, but potentially fruitful corner of the earth.



Tent villages for Arab refugees in the Lebanon (above) and tin hut transit camps for Jewish immigrants in Israel (below). Children in both areas are being helped through Unesco Gift Coupon projects to obtain badly needed school equipment and materials for newly-established youth centres. (Top photo UNRWA ; Bottom photo copyright Robert Capa-MAGNUM).



WHAT CAN WE LEARN FROM ISRAEL ?

by Arvid Brodersen

More than 700,000 people, or about half the Jewish population of Israel, are new settlers who have arrived in the past four years. After disembarking, this patriarch heads for immigrant transit camp, called « Ma'abarot », where he will spend his first night in the Promised Land. (Photos Copyright Robert Capa-Magnum).

A great historic event is taking place in Israel today. This is no less than the making of a new nation out of human and cultural material the antecedents of which go back thousands of years, and the development of this new nation into a modern democratic community. Last December, as scientific adviser on behalf of Unesco, I had the good fortune to be able to visit this land, and see with my own eyes the changes that are taking place there.

There is one thing in Israel that immediately strikes the observer and especially the social scientist. It is the remarkable process of a people's renascence and transformation. This differs in several respects from what "normally" has happened in history. In Israel, it is confined to a very tiny area and is to an unusual degree a controlled and planned operation moving with extraordinary speeed. This means that events in Israel are taking place under experimental laboratory conditions. And it means, too, that the social scientist can study here a variety of important problems, so to speak "in a test-tube".

This fact alone is enough to attract the social scientist to Israel today. In my own case, I will admit that there is another, less academic motive as well. It is a belief in the idea that man's progress in a world of hate will be helped not so much by peace propaganda as by a determined effort to understand what actually goes on between different human beings, different social and racial groups, between different nationalities — in other words, to understand why people hate each other and then to discover and apply the remedies. This approach may be slow and strenuous, but it is functional. It is Unesco's approach today, and I believe it is one which fits our time and the future.

More than 700,000 people, or about half of the total Jewish population of the country, are new Israelis, having arrived within the last four years. The job of housing them and getting them settled presents staggering problems that have to be solved by the State and local authorities. The sharp drop in immigration during 1952 (down to only about 10 per cent of the average for 1948-1951) gave the country a breathing spell during which it was possible to get all but a few thousand permanently housed and settled. About 20 per cent

THERE ARE SOME 100 MA'ABAROTS (IMMIGRANT TRANSIT CAMPS) SCATTERED ACROSS ISRAEL, EACH HOUSING SOME 1,000 TO 11,000 PEOPLE IN CROWDED TIN HUTS... OR TENTS.

of the people are today rural settlers, and they are, for many reasons, the heart of the new nation. The farmlands provide desperately needed food, and also provide the kind of community life for the settlers which is the best school for nationhood.

The rural settlements, and especially the *kibbutzim* are the natural melting pots of Israel. It is therefore a matter of urgent national policy to attract more people to them, and to train the youth for rural life and work. In this regard, too, the experiments that are being carried out in the Israel laboratory offer exciting perspectives.

The trend of urbanization is universal and one of the striking features of all modern societies. How can it be reversed, especially in a population made up of newcomers whose background for centuries has been mostly urban? Israel has come up with part of the answer, in its rural communities, but there still is a long way to go.

Looking at Israel, I found that this country offers almost unequalled opportunities for the study of the kinds of problems we need to understand in order to live better with each other: problems of human relations, of cultural and social adjustment, of community integration, of co-operation in a society where most people are strangers to each other. These problems are of vital importance to Israel right now and will be for a long time to come. They are equally important to many other countries individually, and to our world at large.

It was in recognition of this fact that Unesco decided to study Israel and in particular the methods that are used there to reduce tensions and conflicts that inevitably arise within a new population composed of so many different elements. Nations do learn from each other sometines. What can we learn from Israel?

This study is now underway. It is being conducted with grants from Unesco and other sources by a group of leading Israeli social scientists from the Hebrew University and the Israel Institute of Applied Social Research, both in Jerusalem. I doubt whether any country outside the United States could have made available a group better qualified for this study. Apart from the high professional standards of these men there is the fact that social research in Israel has for years been particularly alert to these problems, and has devoted much work to them.

The great transformation taking place in Israel involves, among other things, a rapid change in the working tools and the methods of production and management. With one bold move the clock was set forward from the age of a predominantly underdeveloped economy and technology to that of our mid-twentieth century.

Technological revolutions on this scale raise serious problems wherever they occur. In Israel the problems are aggravated by the fact that the population is so heterogeneous and to a large extent composed of new arrivals from countries which must be classified as "underdeveloped" from the technological point of view, however advanced they may be in other ways. This means that in addition to the learning and adjustment process which any people has to go through in entering the machine age, a number of special problems are posed for the people of Israel.

How does a person fresh from an Oriental village or a North African ghetto acquire the working and and living habits of an industrial civilization? How does he become the operator of complicated machines and exacting techniques about whose existence he previously had no idea? And how does he avoid losing his human dignity and becoming an unhappy slave of the machine rather than its master?

How, finally, can workers from so many different social and cultural backgrounds learn to work together and develop in the industrial milieu the kind of community which will make all of them one people? These and similar problems are the subject of a pilot study now being conducted for Unesco by Professor A. Bonne of the Hebrew University who explains the project in the following terms :

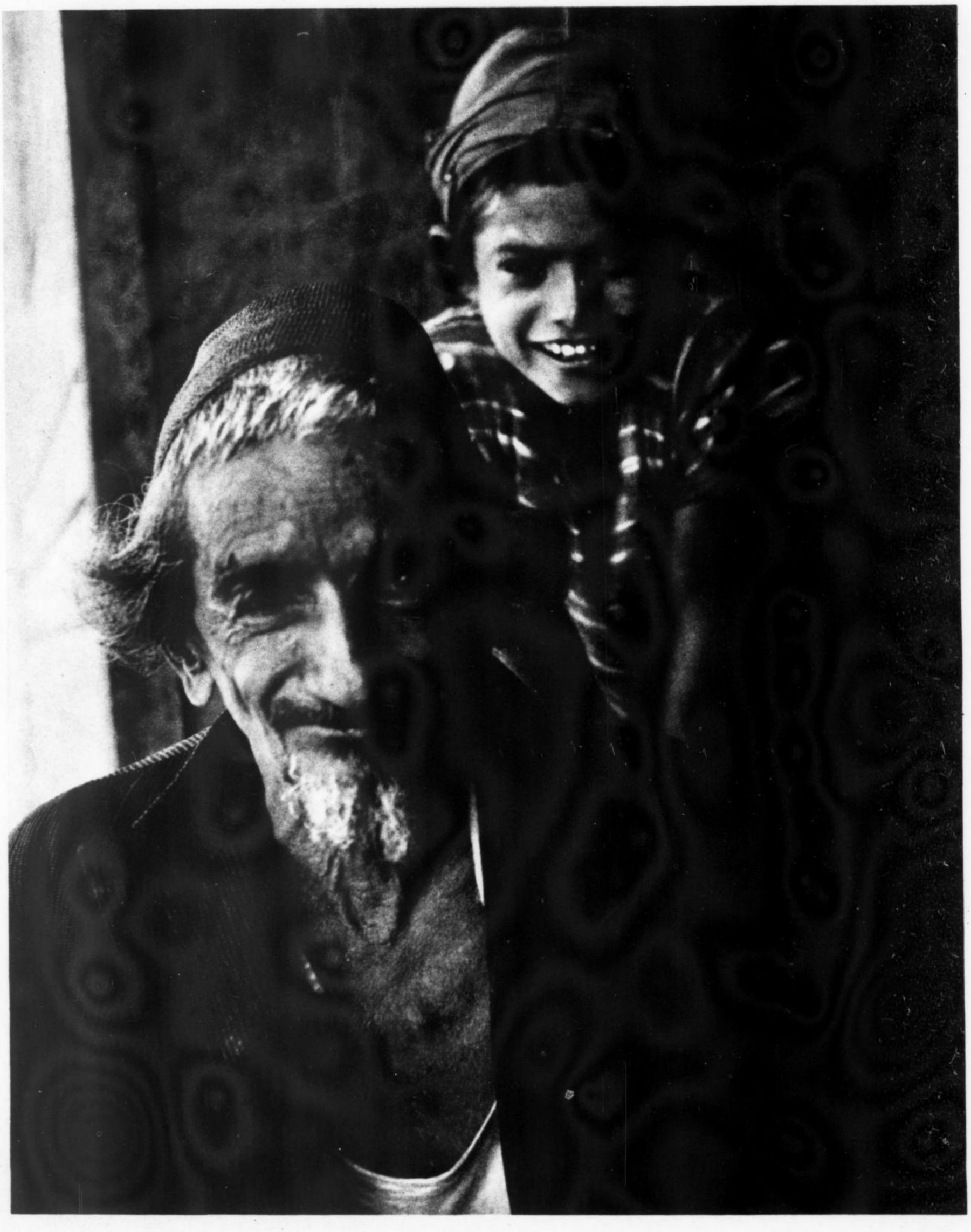
"The immigration into the State of Israel during the last four and a half years included a very considerable proportion of Oriental Jews who came from countries which are either completely agrarian or on the verge of industrialization. They experience in Israel their first contact with mechanized forms of production, industrial devices and modern labour relations. The problem of adjustment of labourers coming from a purely rural environment has been frequently dealt with as a vital issue in the schemes for the development of backward regions. So far no systematic investigation was made with regard to the experience in Israel with such workers who have found employment in workshops and industrial plants. The Unesco enquiry is intended to fill this gap."

One of the fascinating aspects of this study will be concerned with the adaptation to the industrial process of ancient handicraft skills that many Oriental Jews have brought with them from countries such as Yemen. Another problem, which is beyond the scope of the Unesco study but a topic of much discussion, centres around the preservation of the ancient skills in weaving, silverwork, etc. as an enduring cultural tradition within the new industrial society. There are many encouraging signs that the old arts and crafts will not be lost in Israel.

One of the most frequent remarks, heard in Israel today is : What kind of a nation are we ultimately going to be when the present large-scale process of immigration and settling has come to an end? Or, how will the many different people who have been scattered for so long in so many foreign lands and who have developed such widely differing customs be able to blend into one people? The answer, of course, is hidden in the future, and only a future generation will know. This is an accepted fact by the adult generation of today. Theirs are the problems of getting settled and of adjusting themselves to the best of their ability.

It often means resigning themselves to very

(Continued on next page)



KFAR IVRIM, 'THE VILLAGE OF THE BLIND' Immigrants to Israel during the past four years have included a very considerable proportion of Oriental Jews. In Israel they have had their first contact with mechanized forms of production and industrial devices. Here, blind Jewish settlers find useful employment at Kfar Ivrim, a village-of-the-blind, near Gedera in southern Israel, built especially to house the sightless. (Photo copyright Robert Capa-Magnum).

difficult and complicated conditions. Theirs is not yet the Promised Land. But it will be if they and especially the youth and the children make it so.

As a social scientist with a "Unesco bias" I was struck again and again by the wonderful spirit and the practical skill I witnessed in the youth settlements, in the children's villages and in the youth training centres all over the country.

In this field, too, Unesco takes a good deal of interest and is sponsoring another study which is directed by Dr. S. N. Eisenstedt of the Hebrew University, on immigrant youth. It is a vast field which may yield important results on the ways in which young people are integrated into a community, the conflicts which have to be overcome in the process, and the acute tensions which in such societies arise between the older and younger generations.

Eighty percent of the population today lives in towns and other urban conglomerations. What happens here? These thousands of people are living close to each other physically. But, largely strangers to each other and lacking the close personal ties and the common tasks that exist in the *kibbutz* community, how are they living in terms of human relations, of community integration and co-operation ? These are problems of tremendous importance, I believe, not only for the future of Israel, but for national communities generally in which heterogeneous urban populations must learn to live together peacefully and successfully. These problems are today being studied by sociologists in many countries. Israel can profit a great deal from these studies but here, too, Isreal itself offers almost ideal laboratory conditions for study. Recently Unesco undertook a small "test tube" study of these important social problems in co-operation with a pioneering enterprise just being launched.

The new enterprise is the Community Health Centre at Beth Mazmil near Jerusalem, organized under the auspices of the Hadassah Medical Organization. The Centre is established in a brand new suburban settlement of about 500 families. Beth Mazmil is, in fact, a miniature model of urban Israel and a cross-section of the nation as a whole. The Centre started its activities in the community by a comprehensive survey of the entire population, family by family, and individual by individual. The survey, which is now nearing its completion, includes a sociological study of the tensions between different nationality groups, tensions between new immigrants and old-timers, and political tensions. It is hoped that a continuing observation of the Community Centre by social scientists will show how far this new type of organization is successful in reducing conflicts within the settlement.

The Unesco projects in Israel should be completed by the end of the year. Of course this is only a beginning and little more can be done than scratching the surface of the problems. It is hoped, however, that others will carry on the work and particularly that the social scientists of Israel will be encouraged to continue the exploration of these great human problems.